

**ARGUMENTS USED BY  
TRINITARIANS**  
*do not prove a*  
**TRINITY**

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## ECHAD AND ELOHIM

Hebrew Titles for God do not support a trinity of three numerically distinct divine persons.

Trinitarians often allege that God must eternally exist as three separate and distinct divine persons because the Hebrew word for one (echad) can be used as a unity of one rather than a strict numerical one. The Hebrew word “echad,” meaning “one,” appears 977 times in the Hebrew Scriptures and almost always implies one in a strict numerical sense. However,

just like the English word one can imply either a singular or a plural meaning so the word “echad” can be understood to mean a numerical one or a unity of one. The only way to know if a numerical one or a unity of one is intended is to read whether or not the particular passage of scripture demands a singular or a plural meaning. An example of a plural meaning of the word one (echad) is found in Genesis 2:24 where the man and the woman are spoken of as “one flesh.” Just as in Genesis 2:24, all verses of scripture where a unity of one is intended is revealed by the context of the particular passage of scripture.

Trinitarian Apologist Gregory Boyd admitted in his book entitled, “Oneness Pentecostals And The Trinity” (Pages 47, 48) that the Hebrew words “Elohim” and “Echad” are weak arguments to support Trinitarian Theology:

“... It is not uncommon to find Trinitarians arguing for the doctrine of the trinity on the basis of the fact that the word for God in the Old Testament is Elohim, which is the plural of the word El ... Unfortunately, this is indeed, as most Hebrew scholars recognize, a weak argument on which to base the doctrine of the trinity. When a numerical plurality is intended, the corresponding verbs in the context will be plural. When the one true God is referred to Elohim, however, the corresponding verbs are always singular ... the



term is applied to the one angelic being who wrestled with Jacob and to the one golden calf the Israelites worshipped. Hence it is easiest and best to understand the plural of Elohim when referenced to Yahweh as denoting a plurality of majesty.”

“Even weaker is the argument that the Hebrew word for one (Echad) used in the Schema (“Hear O Israel, the LORD our God is one LORD”) refers to a unified one, not an absolute one ... An examination of Old Testament usage reveals that the word echad is as capable of various meanings as is our English word one. The context must determine whether a numerical or unified singularity is intended.”

Some Trinitarians have also argued that the Hebrew word yachid is always used in the strict numerical sense. Therefore it is argued that if God wanted to show that He is only one numerical individual in the strictest sense then He could have used the word yachid for one in relation to Himself rather than elohim or echad. Yachid is always used as a strict numerical one. However, the word yachid is used in the stricter sense of an only child, or for expressing the feelings of solitude, loneliness, and isolation (Genesis 22:16; Judges 11:34; Psalm 25:16; 68:7; Jeremiah 6:26).

### **THE SPIRIT OF GOD AND THE SPIRIT OF HIS SON “WE WILL MAKE OUR ABODE IN HIM”**

“He that has my commandments, and keeps them, it is he that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:21, 23).

Trinitarians who superficially read the “we” and the “our” in John 14:21-23 think that this chapter depicts two different divine persons who reign together in a coequal manner. Yet when we read the fourteenth chapter of John in its entirety we find Jesus saying in verse nine, “He that has seen me has seen the Father.” And again in verse seventeen, Jesus spoke of God sending His “Spirit of truth” to his disciples. Then Jesus goes on to say in this same verse, “... but you know him [the Spirit of truth]; for he dwells with you and shall be in you. I will not leave you comfortless; I will come to you.” Therefore Jesus identified His personal being with the being of God the Father and with His Spirit of truth.

Yet how can we reconcile these verses of scripture that identify the deity of Jesus with the deity of the Spirit of God the Father with John 14:23 which states that Jesus and the Father would both come into the disciples and make their abode with them? Here we can clearly see a distinction between the Father [God's Spirit] and the Son [Christ's human spirit]. The only logical explanation that harmonizes with all of the scriptural data is that Jesus is not God the Father merely dwelling in an external shell of human flesh as the Son of God. Nor is Jesus a coequal and coeternal second almighty divine spirit person dwelling in an external shell of human flesh as the Son. The only logical explanation that fits all of the scriptural data is that Jesus is all of the fullness of God's personal being becoming a man. God's essence of being not only dwelt in the physical body of Jesus but God's Spirit also became a human spirit with a human mind, soul, and will.

Therefore Jesus could not have been God in an external shell of flesh who pretended to pray and who pretended to be tempted by the devil because the scriptures state that Jesus really did pray as a man and that he really was tempted by the devil as a human being. After Jesus was made of a woman he needed to pray just as all humans need to pray. But the human aspect of his existence does not diminish the fact that He was also fully God in the flesh. When God became a man He had to incorporate humanity into His deity. Otherwise, it could not be said that Jesus was a man at all! That is why Ephesians 4:9-10 states:

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all the heavens THAT HE MIGHT FILL ALL THINGS.”

Since the omnipresent Spirit of God already fills all things (heaven and earth), this scripture must be speaking about something other than the deity that was in Jesus. “Can any hide himself in secret places that I shall not see him? Says Yahweh. DO NOT I FILL HEAVEN AND EARTH? Says Yahweh.” Jeremiah 23:24

Since it is ludicrous to think that the deity of Jesus (as the One omnipresent Spirit of God) did not already fill the heavens and the earth prior to his ascension into heaven, Ephesians 4:10 has to be speaking of the human spirit that God had taken to Himself when He incarnated Himself as a human being inside of the virgin. Ephesians 4:9-10 could not be speaking about an alleged second almighty divine spirit person because

an alleged coequal divine person called God could not lose his divine attributes of omniscience, omnipotence, and omnipresence without un-deifying Himself (Malachi 3:6). The scriptural data informs us that God's omnipresent Holy Spirit could not have lost His omnipresence [being everywhere present] when He had incarnated Himself into the holy child Jesus. Therefore when God became a man (a human person) He also incorporated the humanity of His Son into His deity. This is why Galatians 4:6 states that "... God has sent forth the Spirit of His Son (a human spirit) into your hearts, crying, Abba, Father."

The human spirit of the Son could not have been merely the spirit of a created angelic being because the scriptures identify Jesus as God Almighty (1 John 5:20 / Micah 5:2). Nor could the human spirit of the Son have been merely a created human person who had no connection to the Spirit of God because God will not "give His glory to another" who is not God (Isaiah 42:8). The only interpretation that can harmonize with all of the scriptures is that Jesus is the Spirit of God as God with us as a man (Matthew 1:23). Therefore when God became a man, He incorporated the human spirit of priestly-ness into His deity which He never possessed prior to the incarnation

It was the human spirit of the Son of God who was incorporated into God's deity who first descended into the lower parts of the earth and then ascended up into heaven that "he might fill all things." The Spirit of the Son is not just the Spirit of God; it also includes Christ's human spirit of priestly intercession. This is why the scriptures state that "the Spirit itself makes intercession for us" in Romans 8:26.

Therefore the "we" and the "our" in John 14:23 is not two different coequal divine spirit persons of a three person deity, but rather, the One Spirit of God who has added to Himself the human spirit of His Son that was made in the womb of Mary. Hence we have two persons: "One God and one mediator between God and men, the man Christ Jesus (1 Timothy 2:5)." Yet this man is also God who became a man in every sense that the word "man" entails. This is the only valid explanation that fits all of the scriptural data. If not, then Ephesians 4:3-6 and many other verses of scripture which prove that God is only ONE SPIRIT could not be correct.

Surely Trinitarians should have no problem thinking of God the Father and the Son of God as being two persons. Oneness theology believes that there is a distinction between the Father and the Son as two persons but not in the same sense that Trinitarians do. Oneness Theology believes that God is One God Person and that the Son of God is one

man person who is God's only "express image (Hebrews 1:3)" of Himself as a man. Hence we have two persons: One God Person and one man person – but that man person is that God Person who became a man person. The main problem with Trinitarian teaching is that it divides God's being into three separate and distinct coequal and coeternal God Persons; something the scriptures never state.

Therefore it is scripturally correct to say that there is "One God and one mediator between God and men, the man Christ Jesus (1 Timothy 2:5)." But it is not scripturally correct to state that there are three separate and distinct coequal and coeternal divine spirit persons within the deity. For Hebrews 1:3 calls Jesus "the express image of His [God's] Person." Since God is invisible, Jesus is the only visible "image of the invisible God [the Father]" that we shall ever see as a man (Colossians 1:15).

Just as the Spirit of Jesus is both fully God and fully man so the Spirit of Christ that was poured out upon the disciples is both fully God and fully the human spirit of Christ. This explains how Christians have the Spirit of God's Son in their hearts crying out "Abba Father." However, this outpouring of the Holy Spirit with the incorporation of the human spirit of His Son could not have occurred until after Jesus had first descended into the lower parts of Hades and then rose from the dead "that He might fill all things." This is why the disciples had to wait to be filled with the Holy Spirit at Pentecost (Acts chapters one and two).

When the Spirit of God "makes intercession for us" we know that it is not a third divine person praying to a first divine person. For God does not pray to God, only humans do. When the Spirit makes intercession for believers who are filled with the Holy Spirit, it is the human element of the Spirit of His Son who intercedes for us. Yet that human spirit of His Son is also a manifestation of God's Spirit taking upon Himself human attributes to save us from our sins.

The majority of the Christian believers in the second century were called Modalistic Monarchians because they believed that the omnipresent Spirit of God the Father can operate in different modes or manifestations of His presence as the Holy Spirit in emanation and as the Son in incarnation while remaining one single Monarch [Ruler]. This is the only rational explanation that fits all of the scriptural data even though it is extremely confusing for our finite minds to fully comprehend.

## THE LAMB OF REVELATION CHAPTER FIVE

Revelation 5:6-9 "... in the midst of the throne ... stood a lamb as it had been slain, having SEVEN HORNS and SEVEN EYES ... And he came and took the book out of the right hand of him that sat upon the throne ... And they sang a new song saying, you are worthy to take the book, and to open the seals thereof: for you were slain, and HAVE REDEEMED US TO GOD BY YOUR BLOOD ..."

Here again we have only One God Person on the throne and one man person who took the book from the God Person seated on the throne. Note the use of the words "stood a lamb as it had been slain, having seven horns and seven eyes." This vision speaks not of Christ's deity but it speaks symbolically of his humanity as the Lamb of God. Wherefore we have one God and one Man in this passage of scripture: not two God Persons but One God Person and one man person. Also notice that this ONE MAN PERSON has "REDEEMED US" TO ONE "GOD" PERSON. It does not state that a second divine Person called God redeemed us to another first divine Person called God. Hence, there is clearly a distinction between Christ's humanity and God's divinity.

Yet this passage of scripture also indicates the Oneness of the deity of God in Christ Jesus. The Greek Lexicon by Bower, Arnt, and Gingrich states: "In the midst of the throne" means "on the center of the throne." Therefore the lamb is situated on the center of the throne of God which clearly attests to His identity as the one true God who became a man.

Revelation 22:3-4 also proves the Oneness of God's deity in the man Christ Jesus: "And there shall be no more curse: But THE THRONE OF GOD and the Lamb shall be in it; and His servants SHALL SERVE HIM (not them): And they shall see HIS FACE; and HIS NAME shall be in their foreheads."

Notice that this scripture does not state, "The Thrones of God and the Lamb." Nor does it state, "The Throne of God and the Throne of the Lamb" as if there were two visible thrones. Neither does it state that we shall see more than one face. It simply states that we shall see only ONE FACE - "HIS FACE." Therefore there is only One God who can be seen through the human person called Jesus Christ who is both FULLY GOD and FULLY MAN!

### SCRIPTURAL FACTS

FACT: There is only ONE invisible God seated on ONE Throne!

FACT: JESUS THE LAMB is on the CENTER of that Throne!

FACT: We shall only see ONE FACE - JESUS!

FACT: We only see One Name in their foreheads - HIS NAME!

FACT: The Being who is both God and the Lamb [Man] is Jesus!

CONCLUSION: The Lord Jesus Christ is both God and the Lamb!

## LET US MAKE MAN

Genesis 1:26,27 “And God said, Let us make man in our image, and after our likeness ... So God created man in his own image, in the image of God created he him ...”

Trinitarians would have us believe that one divine God Person spoke to two other divine God Persons but notice that this verse implies that the whole being of God said, “Let us make man.” When we add two other divine God Persons to the one divine God Person spoken of in scripture we are clearly adding to the Word of God to support our pre-supposed theological speculations.

Who then was God addressing when He said, “Let us make man?” The traditional Jewish interpretation of this scripture is that God was conferring with His angels (who were also made in His image) when He said, “Let us make man.” A father of a family can say to his wife and children, “Why don’t we build a barn,” or, “Let us build a garage.” Then after conferring with his family, Dad goes out and builds that barn or that garage - “alone” and “by himself.” Likewise, God the Father could have said to His angelic hosts, “Let us make man.” Then after conferring with His angels He could have created man by His own creative power.

The scriptures prove that God repeatedly conferred with His angels before making decisions. Yahweh God repeatedly used plural pronouns when He spoke with His angels:

Isaiah 6:1-8 “... I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims ... And one cried unto another, and said, Holy, holy, holy, is Yahweh of hosts; the whole earth is full of his glory ... Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? ...”

Since the angels are continually in the presence of God it is reasonable to expect that God would be regularly speaking to them. When God said “who will go for us,” He had to be speaking to His angels because it makes no sense that only one third of God’s Being would have spoken to two other divine people. For Genesis 1:26 explicitly states, “And GOD SAID ...” It is plainly apparent that the whole person of the divine

Being spoke these words at the beginning of the creation of the world rather than one divine person speaking to two other divine persons.

Moreover, the Hebrew Apostles and Prophets never saw more than one divine person or being enthroned in heaven. For instance, Isaiah saw only one “Lord” in his vision “sitting upon a throne” (Isaiah 6:1-8). Isaiah does not say anything about two other divine persons with the one “sitting upon a throne.” Therefore the Bible only speaks of one divine person who speaks from only one throne in heaven.

1 Kings proves that God does confer with His angels before making decisions: 1 Kings 21:20-23 “And Yahweh said, who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before Yahweh, and said, I will persuade him ...”

We know from this passage of scripture that Yahweh sometimes asks His angelic hosts who surround His throne for their input and advice before making decisions. We also know that the holy angels are continually around the throne of God day and night (Revelation 4:8). Therefore Yahweh God likely confers with His angels before making big decisions just as earthly Kings ask for advice from their officials.

Trinitarians sometimes use passages of scripture where God addresses His angels to try to prove Trinitarianism. Yet the Bible clearly indicates that God was speaking to His angels.

Genesis 3:22-24 “Then Yahweh God said, ‘Behold, the man is become as one of us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever’ ... So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.”

Notice that there is no mention of God speaking to two other divine God Persons in this passage of scripture but God does immediately mention His angelic beings called “cherubims.” Therefore it appears that the angels of God were being addressed when God said that “the man has become like one of us.”

Jesus said that “salvation is of the Jews” and the Jews have always believed that God was speaking to His angels when He used the word “US” in scripture. Jesus and the apostles were Jewish and they never attempted to reprove the Jews in their belief in

strict Monotheism. Therefore the use of the word “us” has to be referring to angels. Genesis 11:7 “Go to, LET US GO DOWN, and their confound their language, that they may not understand one another’s speech. So Yahweh scattered them abroad ...”

The Hebrew words for “Go to” express a command to go down. If these words were spoken to two other coequal divine God Persons then how could one divine person give a command to two other alleged divine persons if all three are supposed to be equally God? According to the scriptures, an Almighty God could not truly be an Almighty if He has to obey and submit to a higher power other than Himself. Therefore rather than God commanding two other God Persons to “go down,” God had to be commanding His angels to “go down” to confound their language.

If God did choose to involve His angels in the actual creation of man He could have used His angels in the fashioning of man while He Himself could be said to be the sole creator of all things. The original Hebrew words translated as “make” (asah = fashioning) and “created” (bara = created) have two different meanings. The earth had already been created (bara) by God before the angels could have been involved in “making” (asah-fashioning) man from the earth that was already created. Therefore even if the angels actually participated in the fashioning of mankind, Yahweh God could still be said to have originally created the heavens and the earth “alone” and by Himself. “Thus says Yahweh, your Redeemer, who formed you from the womb, ‘I am Yahweh, who made all things, who ALONE stretched out the heavens, who spread out the earth by MYSELF.”

Although it is unlikely that the angels actually participated in the creation of mankind, it does make sense that God did confer with them and did allow them to be somewhat involved in what He was doing. Many passages of scripture plainly reveal that God does involve His angels in just about everything that He does. Therefore it is perfectly logical to believe that God spoke to His angels who were present in His heavenly court when He said, “Let us make man in our image ...”

### **THE BEGINNING OF THE CREATION OF GOD**

“These things says the Amen, the faithful and true witness, THE BEGINNING OF THE CREATION OF GOD.” Revelation 3:14

Some Trinitarians have alleged that Revelation 3:14 supports trinitarianism because it clearly separates Jesus as a person who had a beginning. Yet how could God have a beginning and still be called an eternally existent God? Trinitarianism is suppose to believe the eternity of the Son so this scripture could not support Trinitarian theology. Likewise, Jesus is also called the firstborn of every creature in Colossians 1:15:

“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: ALL THINGS WERE CREATED BY HIM, AND FOR HIM: And he is before all things, and by him all things consist ... For it pleased the Father that in him all fullness dwell ...” Colossians 1:15-19

How can Jesus be called “the beginning of the creation of God” and “the firstborn of every creature” and still be God? Are we to believe that God the Father literally created Jesus first and then used His first creation to make everything else? If so, then the Jehovah’s Witnesses are right by saying that Jesus could not be God because he is “the beginning of the creation of God [a being that was created before being born on earth].” This would relegate Jesus to a created angelic being. To the finite carnal human mind this appears to be what God is saying. Yet this human interpretation contradicts many scriptures throughout the Bible which say that Yahweh God created everything alone and by Himself.

“Thus says Yahweh, your redeemer, and He that formed you from the womb, I AM YAHWEH THAT MAKES ALL THINGS; that stretches forth the heavens ALONE; that spreads abroad the earth BY MYSELF.”

We know that the scriptures identify Jesus as “the mighty God” and “Everlasting Father (Isaiah 9:6)” who is “the express image of His [the Father’s] Person (Hebrews 1:3 KJV).” Hence, the deity that was in Jesus has to be the eternal God Himself. Therefore Jesus must be the beginning of the creation of God just as the scriptures identify him as “the lamb slain from the foundation of the world (Revelation 13:8).” Since Jesus was not literally slain from the creation of the world, God must be thinking and speaking about the Son’s prophetic future before he literally existed. Likewise, Jesus could be called “the beginning of the creation of God” because God had decided in His foreknowledge to save the world through Christ Jesus before the world was literally created. Hence,

God created everything with the preeminence of His Son in mind. Therefore God created the world which He would rule through His “foreknown” Christ who would be “made of a woman” as the only visible image of His invisible Spirit.

Wherefore, Revelation 3:14 proves Oneness Theology but disproves both Trinitarian and Arian Theology. From the very beginning of the world, Yahweh God first conceived the idea of this invisible [non-tangible] Spirit image to manifest Himself in before He actually became the Son at a future point in time. Therefore Jesus was “the beginning of the creation of God” only in the mind, thought, and plan of God before He created everything else. If Trinitarians insist on believing any other interpretation then they are in fact, believing that Jesus is not fully God Almighty.

Yet how is it that God created everything through His Son (Hebrews 1:2)? Although the title Son was post incarnational, God the Father created all material things through His Word and that Word included the idea of a Spiritual form or image of God (before the incarnation) which would eventually become His Son (Hebrews 1:5). God apparently used His invisible [non-tangible] Spirit form [image] to create the world and to reveal Himself to angels and prophets (Isaiah 6:1). Prior to the incarnation, God’s Word did manifest Himself in a spiritual form or image [spiritual Theophanies], but later in time that Word [Spiritual Image] became flesh and dwelt among us as a man. Therefore God created everything with the foreknowledge that He would eventually come to save us as the human person called Jesus Christ.

Therefore Jesus was “the beginning of the creation of God” in the same sense that He was “FOREKNOWN BEFORE THE FOUNDATION OF THE WORLD.”  
“Who [Christ] truly was FOREKNOWN before the foundation of the world, but was manifest in these last times for you.”

Foreknown is translated from the Greek word PROGINOSKO which means “To know beforehand, or to FOREKNOW.” If God knew beforehand, or FOREKNEW the existence of His Son, how could the Son be said to literally exist next to God at the time of being FOREKNOWN? Otherwise the language of being “FOREKNOWN” becomes meaningless. Therefore Jesus had to have been the beginning of the creation of God (before the world was actually created) in the mind and plan of God through God’s ability to foreknow and forecreate what He would eventually do through Christ. This is the only possible interpretation which brings harmony to all of the scriptures; otherwise Jesus would be a created being who could not be fully God manifested in the flesh.

Trinitarians do not have any rational explanation to explain how Jesus could be “the beginning of the creation of God” and still be God because only Oneness Theology can explain this seemingly difficult passage of scripture. The only other rational interpretation of Revelation 3:14 is held by the Jehovah’s Witnesses but their interpretation cannot stand against all of the other scriptures proving that Jesus is God Almighty. Therefore if we are to believe that Jesus is God Almighty we must believe in Oneness Theology rather than Trinitarian Theology.

## GOD THE FATHER AND THE LORD JESUS CHRIST

Many of Paul’s epistles open with words such as these “From God our Father, and from the Lord Jesus Christ (1 Corinthians 1:3).” Trinitarians argue that the distinction between the Father and the Son proves that there are at least two separate and distinct divine persons who are coequally and coeternally called God. Yet note how Paul is careful never to say, “From God our Father, and from our God the Lord Jesus Christ.” Nor does Paul ever write, “From God our Father, and from God our Son the Lord Jesus Christ.” Such vernacular would be speaking of two Gods. Note how Paul is very careful not to speak of God the Father along with the Son of God as God in the same sentence. Nor does any apostle ever say, “From God our Father, and from the Lord Jesus Christ, and from the Holy Spirit” because the Holy Spirit is the One Spirit of God the Father. Therefore there are only two distinctions of persons in scripture: One God Person and one man person - but that man person is that God Person who became a man person (Immanuel - God with us as a man person).

The scriptures consistently indicate that there is only “One God and One mediator between God and men, the man Christ Jesus (1 Timothy 2:5).” Here we see that the Bible repeatedly says “God the Father” but never, “God the Son” or “God the Holy Spirit.” Oneness adherents believe that the Son and the Holy Spirit are also manifestations of the ONE true God but there is a reason why God’s Word is careful never to say “God the Son” or “God the Holy Spirit.”

## WISDOM PERSONIFIED

“Yahweh possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.” Proverb 8:22,23

Some Trinitarian apologists allege that proverb 8:22-23 proves that Jesus was an eternally existent coequal divine person of a three person deity from eternity past. Yet how can a coequal divine person be truly called God if he is said to be “possessed” by another

divine person? Note how this verse states that “Yahweh possessed me.” It does not say that “Yahweh (God) possessed another divine person called “Yahweh (God).” How could an Almighty Divine Person be possessed by another while still being a coequal God with the divine Person possessing him? And how could a person called God be a true coequal God if he was “SET UP” by another divine person called “Yahweh?” A God who is possessed by and set up by another cannot be called a true God at all.

Furthermore, if Proverbs chapter eight is speaking about a second divine person called God then when exactly was this alleged divine person “SET UP” by the other two divine people? If an alleged divine person was set up at a specific point in time then that so called divine person could not be said to be an eternally existent Almighty divine person at all. For an alleged divine person who is said to be set up by another divine person would prove that the one who set him up is superior to the one being set up. Therefore the alleged second divine person who was set up would be inferior to the two other alleged divine members of the trinity. Therefore if Proverb chapter eight is speaking about Jesus as the Son of God then he could not be co-equal or co-eternal with God the Father and with the other alleged third divine person called the Holy Spirit.

Proverb 8:3 also speaks of wisdom personified by calling wisdom a SHE.

“She cries at the gates at the entry of the city, at the coming in at the doors.”

THERE IS NOT A SINGLE VERSE IN THE BIBLE THAT CALLS GOD A SHE! So how can this passage of scripture refer to Jesus as a she rather than a He?

Proverb 8:12 “I wisdom dwell with prudence, and find out knowledge of witty inventions.”

“I WISDOM DWELL WITH PRUDENCE.” If Trinitarians want to call wisdom a second divine person of a three person deity then SHALL WE CALL PRUDENCE ANOTHER DIVINE PERSON AND ADD A FOURTH MEMBER TO THE ALLEGED TRINITY? Wherefore, Proverb 8:22 could not be a reference to an eternally existent divine God Person besides God the Father.



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